3rVellard--22 D, E-5 (1938-1944) 1949 SF24 Uru SF24

/184/

IX. Funeral Customs
(Account by Carlos Kispe)

(See p. 187 /in the foreign text/)

Free Translation

1. We others, we have the custom of making a meal in honor of the soul. 2. We offer libations to the souls. 3. At night we have the custom of digging (the grave). 4. Then we have the custom of coming to burn (the clothes of the dead person). 5. We have the custom of burning the clothes of the soul. 6. Let us go burn these clothes. 7. Let us light the fire. 8. We burn only the clothes.

Remarks

In this short account the informant summarizes several funeral practices of the Uru. At first it is the evening of the funeral, during which relatives and friends eat in honor of the dead person (1) to whom libations of alcohol, chicha, and coca are offered (2). After the burial, without a coffin, in a simple ditch dug during the night (3), and which will not subsequently be marked by anything, the clothes of the dead person are burned.

These practices are very different from those of the other natives of the Cordillera, speakers of Aymara or Kečwa, who gather several days after the burial to wash the dead man's clothes and divide them up. The customs of the Uru recall those of numerous Amazonian groups.

The complete abandonment of the grave after burial must also be noted; it contrasts with the care which other populations of the Cordillera give to graves.

1. ukómi; this is the personal pronoun of the first person plural, with the exclusive meaning "we others, the Urus."

[TEXT CONTINUES ON P. 23]

/185/

*539 101 114 Urus." Some authors (Posnanski) have thought that ucúmi was the name which the Uru gave themselves in their own language. Fray Anontio de la Calancha already spoke of them by the *539 192 name of Ochozuma. awíri or awári designates the double of the person who lives on after the latter's death; our informant [175] also uses the Spanish word alma (5), "the soul"; but he never used the word for defunct or dead, tíkistíkni-čay, literally, "that which is stretched out," designating the corpse, which [193] is not the object of any ceremony. 2. The verb pít'-čkíčay means "to offer alcohol or chicha to a spirit"; here we have the imperative indicated by the prefix ču followed by the pure root. 5. škít- ti designates clothes in general.

*539 124

X. Conversation with the Two Informants: Carlos Kispe and Manuel Inta

(See p. 168 /in the foreign text/)

Free Translation

1. C. K.: These words which we have taught thee have tired us. 2. M. I.: My throat is dry from talking. 3. C. K.: [276] The coca is finished. 4. M. I.: There is no more coca at all. 5. C. K.: Give us some brandy. 6. Investigator: I shall give [273] thee some. 7. M. I.: I shall drink, oh father (formula of politeness before drinking). They drink. 8. M. I.: Be very alert, oh father (formula of politeness after drinking). [126] 9. C. K.: Thou hast made a picture of us two (C. K. and his wife) next to each other; thou wilt send it to us. 10. Investigator: Good, I shall send thee this picture; why dost thou ask for it? 11. C. K.: When my wife dies I shall look at her picture. 12. M. I.: Now we shall not say anything more to anyone.